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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

SENECA AND MUNSEE INDIANS.

[We copy from the *Alleghany Magazine*, the following extracts from a letter written by the Rev. Timothy Alden, to the secretary of the society for the propagation of the gospel among the Indians and others in North America, giving an account of a missionary tour made by him, in company with his eldest son, among the tribes above mentioned, in August and September last.]
Christian Herald.

As one of the leading objects of your benevolent institution is to carry the glad tidings of salvation to the poor benighted Indian tribes of North America, a somewhat circumstantial account of those we had the satisfaction to see, will no doubt, be expected. I should have more to offer, on this occasion, if I had not written so largely to the Rev. Dr. McKean, last autumn, respecting Cornplanter and the Indians in his little town. As that communication was printed, I take the liberty to forward you a copy of it, which, if honoured with a place among the aboriginal documents of your society, will supercede the necessity of adding several things, which, perhaps, may be thought not unworthy of notice.

In Cornplanter's village, extending one mile along the banks of the Alleghany, are forty-eight persons of different ages and both sexes. I preached twice, on the sabbath, in the spacious house of that noble spirited chief, which was well filled, and mostly with Indians. Henry Obeel, Cornplanter's eldest son, a major in the late war, officiated as my interpreter. He performed with promptitude, and in such a manner as to arrest the attention of the aboriginal part of my auditory. He has often interpreted in councils, on subjects of business, but never before for a clergyman. Few of the Senecas have ever had so great advantages for an education as the major. In early life, he was at school nearly six years in Philadelphia. He is a man of a very strong mind, and, were his moral character as exemplary as that of his venerable father, he might calculate on arriving, in due time, at the highest honours of his tribe.

At the close of each of my discourses, Cornplanter rose and delivered an interesting address, in which he expressed his gratitude for the notice taken of him and his people. He said, *I am always happy to see the ministers, and to have them preach in Jennesadaga. We begin to understand something of the gospel. We have been in the dark, but we are beginning to see light. I have long been con-*

vinced that we are wrong and that you are right. I have often told my people, that we must be wrong and that you must be right, because you have the words of the Great Spirit written in a book.

I had informed him, the day before, that I was going to see Red Jacket, and the Indians of his village. In one of his addresses, with which he was pleased to honour me, he said, *I have often talked to Red Jacket about worshipping the Great Spirit in your way; but he has constantly told me that he was determined never to conform to your way. He said he meant to hold on in the way which his fathers had taught him. As your object is good, it can do no hurt for you to visit him and his people, but I do not think that he will take hold of it,* [that is, as the interpreter was understood, Red Jacket would not consent to embrace the terms of the gospel.] *If I thought Red Jacket would take hold of it, I would go with you to see Red Jacket and talk to him about it.* What an interesting idea! Cornplanter, with his imperfect knowledge, is so impressed with the importance of the christian religion, that, could he have assurances that a brother chief, heretofore avowedly hostile, was become friendly to it, he would travel one of the worst roads in America, a hundred miles, merely to talk to him about it! Must he not have been blessed with some special communications from the holy Spirit!

On the following day, he very obligingly accompanied us fourteen miles, to Cold Spring. In passing difficult and dangerous places he kindly took the lead, showing us the safest course, and, whenever we came to a piece of tolerable road, with much civility, he would fall back, and pointing for me to go forward, say, in broken English, *good road, good road.*

We visited the school still kept by the worthy Mr. Samuel Oldham. It consists of thirteen Indian boys and eight or ten white children. Their instructor, at times, feels much discouraged at the slow progress of his aboriginal pupils; yet, it was evident that they had made considerable improvement in reading since our former visit. In penmanship they have done remarkably well. Some specimens of copy-hand writing, by the Indian boys, were excellent. Cornplanter said he hoped yet to see some of these so instructed as to become teachers in the tribe.

Mr. Oldham and his pious consort are much esteemed by all the natives of the village, and receive many tokens of affection. A deer is never killed but they have a part of it. Mr. Oldham, in a very commendable manner, holds a meeting on the Sabbath, at which he reads some approved sermons, prays, and sings. The Indians and some of the white people residing on the Kinju flats, two miles below Jennesadaga, are constant attendants. The example of Mr. Oldham and his family has had a happy effect on the place. The Sabbath is not profaned, as formerly, by labour, hunting, or amusement. A solemn stillness prevails and the poor Indians stately resort to the house of prayer.

The school at Cold Spring consists of seventeen Indian boys, who are diligently instructed by Mr. Elkinton, at the expense of the Friends, who have long bestowed their benevolent attentions on this

section of the Seneca tribe. We heard the pupils spell a concert, and in the same way repeat the multiplication table and various tables of weights and measures, with a correctness which bespoke the fidelity of their preceptor. Having a considerable distance to ride that day, we could not spend so much time in examining the school as, otherwise, would have been gratifying.

I preached at the house of Esquire Green, in Big Valley, nigh the upper end of the Indian reserve, which lies on the Alleghany. I was fortunate to meet with Mr. Daniel M. Kay, a gentleman, whom I had formerly known, and who, from a former long residence among the Senecas, was well versed in their language. Au-neh-yesh, a respectable chief, usually called Long John, and more than a dozen Indians, attended the meeting. Mr. M. Kay acted the part of an interpreter with ability. The chief made a speech, in which he thanked me for coming to see the Indians and to preach to them, and wished me to express his grateful acknowledgments to the good people, who thought so much of the poor Indians as to send a preacher to them. Something was suggested on the importance of having their children instructed, and the question was asked whether it would be agreeable to the Indians to have a school established at Squish-an-a-doh-toh, his place of residence? He was understood to accede to the importance of such institutions, but said he could not make a reply till a council had decided. I intimated that, in case the chiefs should communicate a wish to have a school in that part of the reserve, which is remote from the one under the kind direction of the Friends, there was no doubt but such a wish would be promptly gratified.

Shaping our course northerly, through Big Valley, Isshua, Eden, and Hamburg, we came to the shore of lake Erie, fourteen miles from Buffalo. On Tuesday evening the 20th of August, we arrived at the house of Mr. Jabez Backus Hyde, a worthy pious man, with a charming family, who has kept the Indian school, for five years, in the Seneca village on Buffalo creek, four miles from its mouth. From all the intelligence I had been able to collect, I had little expectation of being permitted to preach the gospel to this part of the tribe. I, however, met with a much more agreeable reception than I had anticipated. On Wednesday, accompanied by Mr. Hyde, we visited some of the natives, particularly Young King, and captain Pollard, two of the most influential chiefs. The business of my mission was made known to them, and they were pleased to express their approbation of the object. Pollard said he was glad I had called on the chiefs so as to inform them of my wishes, that they might have an opportunity to communicate them to their people. Young King and Pollard agreed to give general notice of the meeting, which they preferred to have on the Sabbath, and Jacob Jamieson engaged to interpret on the occasion. He is lately from Dartmouth college, where he had been a student two years. On Thursday we rode to Lewistown and returned on Saturday. On our way we had the satisfaction of viewing, for a few moments, that wonderful specimen of

the true sublime of nature, the falls of Niagara, or, in the language of the Senecas, *Ye-uch-gau Kos-kongh-sha-de*.

We met at the school-house in the Seneca village, at the appointed time, and it was filled with the tawny inhabitants, while a considerable number stood without, at the door and windows. Ten chiefs were present, of whom one was the noted *So-gwe-e-wau-tau*, which literally means, *Wide awake and keeps every one else awake*, known by the name of Red Jacket, of whose shrewd remarks to missionaries, on some former occasions, you have probably been apprised. As I did not call on him on the previous Wednesday, I knew not but he would have thought himself neglected. I was happy to learn that, when Pollard informed him of my arrival and wishes to preach to the Indians, he expressed his unqualified approbation of the steps taken for that purpose, and offered nothing in the way of objection, as he had formerly done to my predecessors. Mr. Hyde was delighted to see such a full meeting, and especially so many chiefs giving a respectful attention to the word dispensed. In my address I spoke of the past and present state of the Indians, lamented the bad example too often set them, and the injustice not unfrequently done them by the unprincipled among their white brethren. I spoke of the excellence and infinite importance of the gospel and the comfort, which many Indians had enjoyed, on a death bed, in trusting their souls to the Lord Jesus Christ. I descanted on the uncertainty of life, judgment to come, and an eternity to follow, the awful state of all men by nature, and the only method of escape from the wrath which awaits the impenitent and unbelieving, representing that Jesus is the Son of God, and the only Saviour of the world. I also spoke of the wonderful exertions of the present day for sending the gospel to the unenlightened parts of the earth, of the prophetick declarations of Scripture relative to a happy period, which is fast approaching, when the poor Indians, and millions of the human race as ignorant as they, would be brought to behold and to rejoice in the glorious light of the gospel; when every wicked practice would come to an end, and all the tribes of men would form one vast band of brethren. I mentioned that the good people of Boston and its vicinity, a distant place on this island, adopting their language, had sent me to preach to them, that they had no sinister motives for so doing, that they did not wish for their land nor any thing they possessed; but, feeling the comforts of religion in their own hearts, they longed to see the Indians and all their fellow-creatures blessed with the heart-cheering hopes of the gospel of Jesus, and that they considered it a duty to help those, who are unable to help themselves, as far as in their power, to a knowledge of such infinite moment to every human being. I intimated, in the close of my address, that I should gladly hear any remarks they might see fit to make upon any thing I had offered.

After a short consultation, captain Pollard rose, and, in a very graceful and eloquent manner, delivered a speech. I regret that I cannot present it to you in full. Never did I behold a more solemn and interesting countenance. Jamieson said he could not interpret

the whole, but would give me a sketch. It was nearly in these words: *Brother, the chiefs have agreed that I should speak to you in their name. We are happy to see you among us. We are happy to hear about the Great Spirit. We are happy to hear the gospel. We have understood almost every thing you have told us. We like it very much. We thank you for coming to talk to us. We thank the good people of Boston, who have thought of us and have sent you to us. We shall be glad to have ministers come to see us again.*

This is probably a very meagre, as well as a greatly abridged version of the speech, in the pronouncing of which the chief was not less than twenty minutes, and displayed the talents of an orator absorbed in the magnitude of his subject. I made a short reply, expressing my hope, that in due time, they would be blessed with the full orb'd influence of the glorious Son of Righteousness, that they would understand the glorious truths of the gospel, and embrace them to their greatest comfort in life, and in death, and that, should we never meet together again, to worship the Great Spirit upon earth, we might meet with joy at the tribunal of heaven, and spend an eternity in praising and blessing the great God and Redeemer.

After shaking hands, according to custom on all such occasions, we parted, I trust, mutually pleased and gratified.

The Indians are much attached to Mr. Hyde and his family, who have been of much advantage to them by example and instruction. The school, consisting of thirty Indian boys, is in as prosperous a condition as could reasonably be expected; yet the preceptor, like Mr. Oldham, feels great discouragement at the slow proficiency of his pupils. Mr. Hyde has written a series of discourses embracing, in plain and perspicuous language, the leading historical and doctrinal parts of the Bible, a number of which he has delivered and caused to be interpreted to the Indians. It is desirable that he should persevere in this labour of love.

The more I have attended to the situation of the aboriginal part of our extensive republick, the more I have been convinced, that, to teach the Indians, with effect, the truths of the gospel, ministers must live with them, learn, and preach to them in their vernacular tongue. It is generally difficult to procure an interpreter of abilities, and still more to preach in such a manner, that justice may be done to many subjects and a faithful translation be given. The fact is, the languages of our red brethren are barren of terms for conveying many gospel truths to their understanding. Still, if a minister were fully acquainted with their language and their peculiar mode of illustrating subjects, he would be able to convey his meaning in a way, which would be comprehended. Mr. Daniel S. Butrick, who has the religious welfare of our aborigines greatly at heart, who has spent much time with the Senecas, who has made considerable progress in acquiring their dialect, and who would willingly devote his life to their spiritual interests, on the day of our arrival at the Seneca village, set out for Boston in order to be ordained and take his departure, as a missionary, to the Choctaws, or some other southern tribe. On learning the excellence of his character and being apprised of his

probable extensive usefulness to the Seneca, if settled among them, with the advice of the Rev. Mr. Squirer of Buffalo, and Mr. Hyde, I wrote the Rev. Dr. Worcester, secretary of the Foreign Mission Society, stating that Mr. Butrick seemed to be raised up, in providence, to become a most important blessing to the Senecas, if placed among them; to become, to them, a David Brainerd; and urging, with respectful importunity, that he might be sent back to them, and some other in his stead be commissioned for the contemplated southern department. I feel anxious to know the result.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

Abstract of the thirteenth Report.

(Continued from p. 133. vol. 2.)

We call the attention of our readers, with great pleasure, to the following eloquent and devout

CONCLUSION.

The infancy of the British and Foreign Bible Society gave the promise of a vigorous maturity, which the progressive growth of thirteen years has amply confirmed. For complete and satisfactory evidence, that it has hitherto fully answered its designation and end, it is only necessary to advert to the extent in which the holy Scriptures have been circulated, and to the numerous institutions in different and distant parts of the world, now actively co-operating in the distribution of them. And while, on one hand, the associations which have thus been formed on its example may be deemed a gratifying homage to the pure and benevolent principle of the Society, they come nearer to the feelings and expectations of its members, when considered as a provision for extending and perpetuating the benefit derived from it.

Devoutly ascribing these auspicious results, so astonishing by their magnitude and so incalculably beneficial in their uses, to the divine favour; your committee may be permitted to indulge the satisfaction of contemplating them as the pleasing fruits of christian union, founded on a lively sense of an identity of interest in the promises of the gospel, and animated by the charitable desire to make all mankind partake of its blessings.

It is from the active influence and energy of this union, that the British and Foreign Bible Society derives its means, and information to direct their employment; labourers for every soil; coadjutors in every quarter of the globe; in a word, its support, encouragement, and success. No association formed on a narrower basis than of that universal benevolence which is the characteristick of the religion of Jesus, could have effected what it has accomplished.

Having but one object in view, and that not only simple and intelligible, but also involving a duty which christians of all denominations must admit to be of paramount obligation, this catholic union requires no compromise of its members, and exacts no sacrifice of principles; and, hence, is less liable to be disturbed by the collision of human passions and prejudices. Consolidated and enlivened by a constant reciprocation of christian hopes and feelings, it exhibits and encourages those endearing sympathies, which mark the source whence they spring, and which, if universally cultivated and improved, would render the nations of the earth, what the gospel was designed to make them—a holy brotherhood, a community of love and peace.

That the moral and religious influence of the Scriptures has had a considerable and extensive operation, both in this and foreign countries, is too obvious to be questioned or denied. The salutary and efficacious counteraction, which it has opposed to the increase of skepticism and infidelity, and to the progress of immorality and vice, together with all the evils which follow in train, may be fairly enumerated among those of its general and ascertained effects, which have contributed in no small degree to the preservation of social peace and order. Nor is evidence wanting, in addition to what has been adduced in the body of the report, of its influence with respect to a more important consummation.

“Many, who never acknowledged the real value of this blessed volume,” observes the noble president of the Swedish Bible Society, “have been enlightened by the spirit of God, and look upon the holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their more important concerns.”

This testimony is strengthened by that of a correspondent in Swabia, who asserts that “a growth in divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls.”

If the preceding facts and reflections suggest the most encouraging motives for perseverance in the great undertaking to which the society has pledged itself, they will receive additional weight from the consideration, that, if the British and Foreign Bible Society had never existed, a large portion of the millions, who, it may be presumed, have been benefited by its exertions, might have lived and died without possessing a copy of the sacred volume, to whom therefore the charter of salvation would have been as if it had never been revealed.

That it has pleased the Almighty, in his gracious dispensations, to awaken mankind in so remarkable a degree to a sense of the supreme importance of his holy word, and in times when his afflictive judgments were calculated to give it a peculiar impression; and that he has so particularly favoured this country, by selecting from it his instruments for exciting this feeling, and giving operation to it, are motives for grateful adoration and praise. That the labourers

in this vineyard are increasing all over the world, is no less a subject of joy and devout thanksgiving. Their zeal, their exertions, their rivalry, their success, will ever be hailed by the society which inspired them, with fraternal congratulations, and a cordial disposition to encourage and assist them. But the British and Foreign Bible Society will never relinquish its claim to precedency in this labour of love. It feels that no charity can be more noble, than that to which it is consecrated; and that no labour is more calculated to promote the glory of God in the highest, on earth peace and good will to man, than that to which it is exclusively devoted.

"Thy real glory, Britain!" to adopt the language of the committee at Lausanne, "that which shines in the present day with so much lustre, is the glory of enlightening the whole world with the bright beams of the gospel; to make the ocean, on whose bosom thou art so majestically seated, proclaim to the four quarters of the world, *Behold your God!* and, by the force of mild persuasion, bring all nations to reply. Henceforth he shall be our God; and we will rejoice, because our eyes have seen his great salvation."

Such, indeed, is the interest which the British and Foreign Bible Society has excited, that the prayers and benedictions of thousands attend its progress, and are offered up for its success; and a suspension of its functions would be felt and lamented as a calamity in every quarter of the globe.

In the mutability of human affairs, it is possible, however, that the existing favourable opportunities for circulating the holy scriptures may suffer some diminution; and it is certain, that, in a few years, both those who have devoted themselves to this benevolent duty, and those for whose more immediate benefit it has been undertaken, will be overshadowed by that night in which no man can work.

This, in addition to the awful considerations already stated appeals most powerfully to the feelings and principles, the benevolence and piety, of every believer in the scriptures, to lose no opportunity in communicating to all who want it the blessing of that Divine Revelation, which an all-merciful God designed for the whole human race. The call for the scriptures is more than ever extensive, loud, and importunate: by the blessing of God, the call shall be answered, and the desire, shall receive its accomplishment.

It has appeared to not a few, when contemplating the wonderful success of the Bible institution, and the facilities opening to its progress, "That the angel having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, had commenced his flight in the midst of heaven."

Whether this sublime vision is now offered to the eyes of mankind, or is to diffuse its lustre over the days to come, we may be allowed to enjoy the hope which it inspires, and to anticipate the blessedness which will flow from its realization.

With these feelings, it remains only to offer devout supplication to Almighty God, that he will perfect the work which he has so abundantly prospered; that the zeal which he has inspired may never re-

lax, until the spiritual wants of every believer in Revelation shall have been supplied; until the tidings of salvation shall have been communicated to every inhabitant of the earth.

Blessed be the Lord God, the God of Israel, who only doeth wonderful things; and blessed be his glorious name forever! and let the whole be filled with his glory! Amen, and amen!

DOMESTICK.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from page 118, vol. 2.)

AMERICAN ABORIGINES.

Attention is now to be devoted to objects nearer home. The general plan of the prudential committee for civilizing and christianizing the pagan tribes of American Indians, has been fully submitted to this board; and at the last anniversary, measures preparatory to an establishment in the Cherokee nation were reported. Your committee have now the satisfaction to state, that those measures have gone into effect, in a highly gratifying manner.

In September, a year ago, our missionary, the Rev. Cyrus Kingsbury, made his first visit to the Cherokees. Early in October he attended a general council of the chiefs of the Cherokees and Creeks, and laid before them the object of his mission. After consultation, a principal chief took him affectionately by the hand, and said: "You have appeared in our full council. We have listened to what you have said, and understand it. We are glad to see you. We wish to have the schools established, and hope they will be of great advantage to the nation." Another of the chiefs was appointed to go with Mr. Kingsbury, and select a suitable place for an establishment.

Cheered by these favourable dispositions, Mr. Kingsbury immediately applied himself to the requisite arrangements. A plantation, which for some years has been occupied by a Scotchman, who had resided in the nation, and which appeared to Mr. Kingsbury to be well adapted to his purpose, was offered on what were considered very reasonable terms; and your committee did not hesitate to authorize Mr. Kingsbury to make the purchase.

As the design is to form the young Indians to the habits of civilized life, as well as to impart to them the knowledge of christianity, it is necessary to take them from their connexions, and place them entirely under the direction and influence of their instructors. As they thus constitute not only a school, but a great family, means must be provided for their support, and for their employment. Land, therefore, not merely for the accommodation of the requisite buildings, but for all the purposes of rural and domestick economy, is evidently essential to the plan. And though the expense may be considerable in the outset, it may reasonably be expected, that when the establishment shall go well into operation, it will go far towards supporting itself.

Having fixed upon his station, Mr. Kingsbury's next care was to lay in a stock of provisions, intending to open his school in the course of the winter, or early in the ensuing spring. Having made these arrangements with great industry, and, as your committee believe, with excellent judgment, he returned to fulfil some engagements in Tennessee.

Meanwhile the committee lost no time in doing what was necessary on their part, for the proposed commencement of the establishment. As soon as they were apprised of the purchase of the plantation, they requested Messrs. Hall and Williams, two of the young men who had been engaged as teachers, to get themselves in readiness for departure to the station, with all convenient despatch. They obeyed the summons with great gladness of heart, and great activity in preparation. They sailed from New-York on the 22d of January, and arrived at Savannah on the 30th; thence proceeded to Augusta, and thence across the country to Chickamaugh, the place of their destination, where they were welcomed by Mr. Kingsbury with great joy.

It will be recollected, that Mr. Kingsbury had assurance from the Secretary at War, that the government would erect for the benefit of the mission a school-house and a dwelling-house, besides providing implements of husbandry and domestick manufacture. Owing, not to any fault of the government or of the agent, but to a failure of the person who had contracted to erect the buildings, they had not been erected, nor were they likely to be for a considerable time. "This," says Mr. Kingsbury, "has subjected us to great inconvenience and much expense. We have been obliged to build four log cabins for dwelling-houses. These will accommodate our school when our other houses are erected."

Mr. Kingsbury is confident that it would be highly gratifying to the Cherokees to have more schools established among them, and expressed a strong hope that the board will soon be able to establish more. Should a considerable part of the nation, in consequence of the arrangement recently made for an exchange of lands, remove to the west of the Mississippi, the event, he thinks, should not be regarded as inauspicious; as a missionary establishment in that more distant region would be highly important, and would furnish many facilities for extending the gospel over an immense wilderness.

But the Cherokees are not the only tribe of pagan aborigines, which demand benevolent attention. Such information has been received, as strongly impresses the belief, that establishments, similar to the one now reported, would be very acceptable to the Choc-taws, Chickasaws and Creeks. Indeed, an ardent desire has been expressed by chiefs of these several tribes, and by government agents in them, that schools might be established among them. And it is peculiarly gratifying, that your committee have it in their power to state, that the general government regards this design with highly propitious dispositions; that the officers of government are particularly desirous, that the instruction of the four nations now named

should go on at the same time; and that official assurance should be given, "that the same patronage will be extended to any establishment made within those nations for the objects stated, as have been given to the establishment for similar purposes, made under the direction of Mr. Kingsbury in the Cherokee nation. "The limited appropriations," adds the secretary at war, "for the Indian department will, for the present, preclude the executive government from extending more liberal patronage to the board in their laudable efforts for the accomplishment of objects so very desirable."

For the liberal patronage which the executive government has extended and engaged to extend, and the favourable dispositions which the officers and agents of the government have, in the kindest manner, testified towards the objects of the board, your committee beg to express, in behalf of the board and its numerous coadjutors and friends, the most sincere thanks, and invoke the most substantial blessings. They devoutly hail these gratifying indications as eminently auspicious tokens; and under a deep and grateful impression, they have placed on record the solemn resolve, that they "will take and perseveringly pursue measures for the establishment of missionary stations and schools in the Choctaw, Chickasaw, and Creek nations, as soon and as fast as Providence shall open the way and supply the means;" and measures in pursuance of this resolve are now in progress.

The committee, indeed, have a strong and animating persuasion, that the time has come for a great and vigorous effort for bringing up, in part, the long and heavy arrears of our country to those poor and diminished tribes of fellow beings, whose fathers once called their own the widely extended territories, over which our prosperous dwellings are now spread and continually spreading. And they cherish the hope, that all classes of the community will feel the generous impulse, and give, with sacred emulation, their hearts and hands to the beneficent work.

Besides the Cherokees, Choctaws, Chickasaws and Creeks, there are other tribes of Pagan and savage aborigines; some in different states and territories on this side the Mississippi, and many more in the vastly extended wilds beyond. While, therefore, the counsels and labours and funds of this board are bestowed upon the four specified nations, and they are regarded as especially our field; there is yet ample room for the benevolent exertions of other societies. And if different societies occupy different fields, unpleasant interferences and collisions may be avoided, and all may co-operate in the great and good work, with harmony of feeling, and with the fairest prospect of success.

(To be continued.)

FROM THE PANOPLIST.

FOREIGN MISSION SCHOOL.

Extracts from the Report of the Agents of the Foreign Mission School.

[The report from which the following extracts are made, was prepared by the visiting committee of the school, soon after the semi-annual visitation, which was on the first Wednesday of September. The agents met early in Oct. 1816; and soon after fixed upon a place for the establishment of the school; and subsequently proceeded to appoint a principal, as is stated in the report of the prudential committee. As the instruction of the youths in practical agriculture is an important object of the establishment, the agents appointed deacon Henry Hart, of Goshen, to superintend this branch of business.

It is very natural for the publick, and especially for the patrons of the institution, to expect a particular account of the character of the youths, who are patronized. So far as respects the young men themselves, it would perhaps be as well if nothing were published concerning them; but it is to be hoped, that their instructors will guard them against being elated with the favourable opinion which may be formed of them, by fallible men, and will press upon them the duty of humbling themselves before God, examining their hearts as in his presence, and possessing such a character as he will approve.

After stating at large the facts, which have been briefly adverted to, the report proceeds as follows:]

"The contracting committee, having received authority from the prudential committee of the board, proceeded to purchase in Cornwall two dwelling-houses: one for a boarding-house, two stories high, newly finished throughout, and painted red; for which, and five and a half acres of good arable land adjoining, and eighty acres of timber land one mile distant, they gave two thousand dollars. The other house is for the principal, and is two stories high, has two stacks of chimnies, was covered and painted white on the outside, for which, and three quarters of an acre of land adjoining, they gave six hundred dollars. The house has since been finished inside, which cost six hundred and twenty-five dollars more.

"The people of Cornwall gave, in consideration of the school being established there, a convenient academy, 40 feet by 20, with three apartments, which is near the abovementioned houses. They also gave thirteen acres of woodland, a part within half a mile, and the remainder within a mile of the academy. And they also subscribed in money and articles of clothing a considerable sum. The whole amount of donations from Cornwall is judged to be somewhere from eleven to thirteen hundred dollars. Deeds of the abovementioned property have been taken by the contracting committee in behalf of the board, and having been duly acknowledged and recorded, are now in possession of said committee.*

* The Legislature of Connecticut passed an act last May, empowering the board to hold real estate to a certain extent.

"About the first of May last, the buildings having been prepared, the school commenced its operations at Cornwall under the care of Mr. Dwight.

"Soon after the commencement of the school in Cornwall, the committee received an application from two young men of our own nation to be admitted into the school, for the purpose of being educated for missionary labours among the heathen. Their desire is to give themselves up to the board to be educated and disposed of, as to their field and station of future labours, just as the board shall see fit to direct. The name of one is Samuel Ruggles, of Brookfield, Conn. The name of the other, James Ely, a native of Lyme, Conn. They are both of age to act for themselves. Ruggles has been a member of Morris Academy, at South-Farms, under the instruction of the Rev. William R. Weeks, and is highly spoken of by his instructor. He has gained a good knowledge of Latin, and been through several books of the Greek Testament. Ely has been a member of Bacon Academy, Colchester, Conn. He is well recommended, and has been through the most of Virgil. They are members in good standing of the churches in their native towns. They are both destitute of property.

"The committee hesitated, at first, about their admission, but viewing the hand of Providence in this application, and recollecting the principles of the missionary seminary at Gosport, Eng. they deemed it their duty to give the young men a trial, until the pleasure of the board could be known. The committee wished, also, to acquaint themselves more fully with the particular character and promise of these young men. They have consequently been in the school most of the summer; and the committee can now freely express their decided approbation of these young men, and cheerfully recommend them to the patronage of the board. They appear to be pious and discreet, and to possess respectable talents. They possess, in a high degree, a missionary spirit, and have, we think, some peculiar qualifications to be useful as missionaries. Their desire for the missionary life appears to be not a transient emotion of youth, but a deliberate choice, and a settled principle. And we believe, from all that we can observe, that full confidence may be placed in their firmness and perseverance. They have had their attention and desires, from the first, turned to the Sandwich islands, though they are willing to abide the direction of their patrons. It is not their expectation that they shall be sent to college, nor do they aspire to the rank of teachers or leaders. They expect to obtain such knowledge of the sciences and of theology, as they can in the seminary, and then be school-masters, catechists or teachers, as the board shall direct. Ely is a cooper by trade, which we think an additional recommendation.*

"These young men have been extremely useful in the school. Their example and influence among the other youths has been very salutary. Having gained the entire confidence of the foreign boys,

* The reader will bear it in mind, that the introduction of the mechanical arts among savages holds a prominent place in every wise plan for their civilization.

they keep them from desiring other company, and maintain a kind of influence, which greatly assists the instructors, and promotes the harmony of the school. They are also fast catching the language the youths, with whom they associate, and will soon be able to converse in the language of Owyhee. On the whole, the committee cannot but express the hope that they shall be permitted to retain these young men as members of the school.

“Besides these two young men, the school now consists of ten members. Five of these are the youths from the Sandwich islands, viz. Obookiah, Hopoo, Tamoree, Tenuooe, and Honoree. Concerning these an account is already before the publick. The committee have it to say, that their conduct, since they have been in the school, is satisfactory. Obookiah has for several years been a professor of the religion of Jesus; and we are happy to say, that his conduct and conversation have been such as become the gospel. He appears to grow in grace, and more and more to evince the reality of his new birth. He has been studying Latin chiefly the last summer, and has made as good proficiency as youths of our own country ordinarily do. Hopoo, having for about two years entertained a hope in Christ, has been the past summer admitted to the first church in Cornwall, and received the ordinance of baptism. He shines uncommonly bright as a christian: has the zeal of an apostle, and ardently longs for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus. His friends, who know his feelings, have no doubt that Hopoo would burn at the stake for the honour of Christ. Tenuooe and Honoree have given satisfactory evidence of having passed from death unto life; and should their example continue to correspond with this judgment, they will probably soon be admitted to confess Christ before men. Tenuooe and Hopoo are about in the same advance of study; they have been attending to English grammar and arithmetick the past summer. Honoree has been employed in reading and spelling, together with the exercises of the pen.

[An account is next given of Tamoree, who, soon after he joined the school, was less submissive to authority and less patient of restraint, than was desirable. The committee, say, however, that he has “conducted himself the past summer much to their satisfaction,” and that he “has been obedient and respectful.” The account concerning him concludes thus:]

“He has uncommon talents and activity, and by the grace of God, will be eminently useful. Considering the interest which the christian publick feel in him, and the many prayers which daily ascend for his conversion, we are cheered with the hope, that he is a chosen vessel of God to bear his name among the heathen.”

(*To be continued.*)

The Tract entitled “*A Word to the Profane*,” was given to a female who was known to be much addicted to that vice. It powerfully impressed her mind; in consequence of which, she put it into the hands of her relations, who not only became reformed characters, but gave evidence that their minds were evangelized.

MISCELLANEOUS.

—
AN ADDRESS TO A PROUD MAN.

You, sir, are proud of your rank, your person, your personal accomplishments, and the abilities of your mind. Observe that infant sitting on the nurse's lap, and wanting all her care; its little head lies sunk upon its breast, and it is unconscious of every thing around. Such *you* were, who now strut so proudly, and talk so loudly.

Behold that old man who sits in the corner of the room. He is helpless as the child, his head sinks on his breast, his eyes are fixed, his mind is gone;—yet *he* was as young, as handsome, as accomplished, as learned as yourself; he was the pride of the youth of his day.—Such as he is now you may be.

You seem somewhat moved by these objects; step with me to the next room—Look into that coffin—You start back with horror; active and vigorous as you are now, as inactive, as insignificant, as loathsome as the body within will you lie, and incapable of resistance you will be placed in *your coffin*, perhaps by those very servants, who now tremble at your sight, and dread your call—you will moulder into dust—and that head which is now your glory, tomorrow will be the sport of the sexton, whilst he throws up your dust with his dirty spade. Be ashamed then, be a man, and clothe yourself with a man's best ornament—*Humility*.

—
DIALOGUE

BETWEEN HEART AND CONSCIENCE.

Consc. O come, my heart, regard my voice;
Come, take an evening walk with me:
But whither shall we bend our course?
To Calv'ry or Gethsemane?

Heart. Since Calv'ry is a mountain high,
The walk would irksome prove to me:
An evening sleep would suit my taste
Far better than Gethsemane.

Consc. The mount would not appear so high.
Nor walk an irksome task to thee,
If fired with love supreme to him,
Who bled and died on Calvary.

Heart. I'd rather walk the pleasant green,
My gay associates to see,
And taste the pleasures of the world,
Than climb the mountain Calvary.

Consc. Companions gay to ruin lead,
Poor blinded heart, couldst thou but see;
If e'er thou stand on Canaan's land,
Thou must ascend mount Calvary.

Heart. No pleasure there can I perceive;
The road, how gloomy 'tis to me!
I dread the lions in the way,
That lurk around mount Calvary.

Consc. It is a peaceful, pleasant way,
Poor sinful heart, couldst thou but see:
Angelick guards attend the saints,
Who climb the mountain Calvary.

Heart. Let me have peace and live at ease;
The joys of sense are sweet to me.
When youth is gone, and age comes on,
I'll go with thee to Calvary.

Consc. Youth is the precious day of grace,
Deluded heart, O couldst thou see!
When age brings on a load of sin,
How wilt thou climb mount Calvary?

Heart. Companions gay I cannot leave,
In bloom of youth, to go with thee:
I'm in my prime—have ample time
To climb the mountain Calvary.

Consc. Hark! hark! attend a doleful sound—
A warning voice address'd to thee;
A gay companion dead—entomb'd,
Who would not climb mount Calvary!

Heart. O Conscience, how thou mak'st a noise!
I can't enjoy sweet peace for thee:
How canst thou know that youth did go
To hell, or endless misery?

Consc. O wretched heart! how dreadful hard!
Of adamant sure thou must be:
The earth can quake, the mountains shake,
But awful judgment's move not thee!

Heart. Alas! I know not what to do—
Distress and anguish come on me:
I've sinn'd, and fear I am undone;
O may I flee to Calvary?

Consc. O tarry not in all the plain;
Delay is dangerous to thee;
Fly—fly to Him, who gave his life
A sacrifice on Calvary.

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